بسم الله الرحمن الرحيم

IN THE NAME OF ALLĀH, THE MOST GRACIOUS, THE MOST MERCIFUL

ME‘RĀJ

THE NIGHT ASCENSION

سُبْحَانَ ٱلَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلاً مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَىٰ ٱلْمَسْجِدِ الأَقْصَىٰ ٱلَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١﴾

“Glorified be He who carried His servant from Masjid al-Ḥarām to Masjid al-Aqṣā, the precincts of which We have blessed so that We may show him of Our Signs. Verily He is the All-Hearing, the All-Seeing.” (Holy Qur’ān, Sūrah al-Isrā’ (17), Verse 1)

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Me‘rāj : The Night Ascension

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National Library of Canada Cataloguing in Publication Data

Al-Kashani, Muḥammad Faidh
Me’raj: the night ascension

Translation of: Me’raj.
ISBN 1-894701-12-7

1. Muḥammad, Prophet, d. 632. I. Islamic Humanitarian Service. II. Title.

BP166.57.A5 2001 297.6’.33 C2001-902760-5

PUBLISHED BY

ISLAMIC HUMANITARIAN SERVICE
81 Hollinger Crescent
KITCHENER, ONTARIO, CANADA, N2K-2Y8
TEL: (519) 576-7111 FAX: (519) 576-8378
E-MAIL: IHS@AL-HAQQ.COM HTTP: // WWW.AL-HAQQ.COM

THIS PUBLICATION WAS MADE POSSIBLE BY THE SUPPORT OF OUR DONORS. IN THE MEMORY OF THEIR DEPARTED FAMILY MEMBERS, WE REQUEST THE READER TO RECITE A SŪRAH AL-FĀTIHA FOR THE FOLLOWING DECEASED:

Late Mrs. Sherbanu Nasser Walji

Transliteration Table

The method of transliteration of Islāmic terminology from the Arabic language has been carried out according to the standard transliteration table mentioned below.

Symbol	Transliteration	Symbol	Transliteration
ء	‘	ل	l
ا	a	م	m
ب	b	ن	n
ت	t	و	w
ث	th	ي	y
ج	j	ة	ah
ح	ḥ	Long Vowels	
خ	kh	ا	ā
د	d	ي	ī
ذ	dh	و	ū
ر	r		
ز	z	Short Vowels	
س	s	َ–	a
ش	sh	–	i
ص	ṣ	ُ–	u
ض	dh	Persian Characters	
ط	ṭ	پ	p
ظ	ẓ	ژ	jh
ع	‘	چ	ch
غ	gh	گ	g
ف	f		
ق	q		
ك	k		

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Preface

The Prophet of Islām ﷺ began his historical night journey, along with the trusted protector of the revelation, the *Angel Jibrā’īl* from the house of Umm al-Hānī, the daughter of his uncle and sister of Amīr al-Mo’minīn ‘Alī ؑ, in the blessed city of Makkah. With the aide of his steed *al-Burāq*, he traveled to *Baīt al-Muqaddas*, which (at that time) was located in the country of Jordan and is also known as Masjid al-Aqṣā (the Furthest Masjid). He disembarked at this place and in a very short period of time, visited various places inside the Masjid - including *Baīt al-Laḥam*, the birthplace of ‘Isā al-Maṣiḥ ؑ, in addition to the houses and other important places of the various Prophets. In some of these places, he even recited a two Rak‘at Ṣalāt.

In the next stage (of his journey) he traveled from this spot to the heavens, where he was witness to the celestial bodies and the entire universe. He spoke with the spirits of the (previous) Prophets and the Angels; he saw from very close both Paradise and Hell; and the various stages and levels of the people of Paradise and those in Hell. It was these unknowns of the creation, the secrets of the origin of the Universe, the expanse of the world of creation, and the unlimited power of Allāh the Highest, that he was given complete knowledge of.

Subsequently, he continued on with his journey until he reached to the region known as *Sidratul’ Muntahā*, a place that was covered in grandeur and magnificence. It was from this same path that he traversed that he returned, and upon coming back, once again visited to *Baīt al-Muqaddas*, proceeded on to *Makkah* and then to his home. On the return trip, he came across a trade caravan from the tribe of

the Quraīsh who during their journey had lost one of their camels which they were searching for. The Prophet drank from the water that the people of the caravan had with them and by the rising of the morning sun, reached back to the house of Umm al-Hānī.

Upon his return, the Prophet told Umm al-Hānī of the secrets (that he saw) and that evening, in a gathering of the people of the Quraīsh, lifted all the curtains of the secrets of the Me‘rāj and his journey and opened their minds to this event. The word of his travels spread from mouth to mouth amongst all the groups, and now more than ever, the Quraīsh were upset (with him).

The Quraīsh, as was their old-time habit, belied the Prophet and in the gathering, a man stood up and asked if there was anyone in Makkah who has seen Baīt al-Muqaddas so that he could ask the Prophet صلى الله عليه وآله وسلم in regards to the physical building. Not only did the Prophet صلى الله عليه وآله وسلم describe the physical particularities of Baīt al-Muqaddas, rather, he even informed them of the event that took place between Makkah and Baīt al-Muqaddas - and it was not long after that the travelers (of that caravan) reported the exact events (as had occurred).

QUR’ĀNIC ROOTS OF THE ME‘RĀJ

The Heavenly Journey of the Prophet of Islam صلى الله عليه وآله وسلم has been straight-forwardly explained in two Sūrahs of the Qur’ān. In other Sūrahs as well, we see allusions to this journey.

In the Sūrah al-Isrā (Sūrah 17 - also known as Banī Isrā‘īl), it is mentioned:

سُبْحَانَ ٱلَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلاً مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ الأَقْصَى ٱلَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١﴾

“Glorified be He who carried His servant at night from Masjid al-Ḥarām to Masjid al-Aqṣā, the precincts of which We have blessed so that We may show him of Our Signs. Verily He is the All-Hearing, the All-Seeing.”[1]

From this verse, we come to the conclusion that the Prophet of Islam صلى الله عليه وآله وسلم traveled with his physical body through the worlds of Ascension. Further, by the greatness of the Hidden Power, he was able to complete this journey in a very short span of time.

Allāh سبحانه وتعالى starts His speech with the phrase (سبحان) which denotes the fact that Allāh سبحانه وتعالى is free from all deficiencies - but He does not stop here. Rather, He makes the ascension the reason for His greatness by saying ‘made to travel’ (أسرى), so that others do not

[1] Sūrah al-Isrā’ (17), Verse 1

imagine that the means of this journey was through causes of the natural world and with normal, ordinary means of transportation. This would have made his journey something that could have been denied. Rather, this journey was accomplished by relying upon the power of Allāh ﷻ and His specific and special blessings.

Although this verse states that the start of the journey was from *Masjid al-Ḥarām* and ended at *Masjid al-Aqṣā*, this does not contradict the fact that the Prophet, in addition to this trip, also had other trips towards the higher world, since another part of the journey of Ascension of the Prophet ﷺ is explained in verses of Sūrah al-Najm.

Another important part of this verse is that the journey of the Prophet ﷺ was both bodily and spiritually, not just a spiritual pilgrimage, and this is confirmed by the word (بعبده) meaning His servant which is used to mean both the body and the spirit. Had it not been so, He would have said (بروحه) meaning his (Muḥammad's) soul only. In Sūrah al-Najm, the event of the Me‘rāj is explained in more detail.

From the time the Prophet Muhammad ﷺ told the Quraīsh, 'I saw the angel of revelation (when he received the first revelation) in his original and pure state', all the Quraīsh rose up to mock him.

The Qur'ān, in response to the thoughts of the ignorant people replies:

أَفَتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِندَ
سِدْرَةِ ٱلْمُنْتَهَىٰ ﴿١٤﴾ عِندَهَا جَنَّةُ ٱلْمَأْوَىٰ ﴿١٥﴾ إِذْ يَغْشَى ٱلسِّدْرَةَ

مَا يَغْشَىٰ ﴿١٦﴾ مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ ٱلْكُبْرَىٰ ﴿١٨﴾

"Will you then argue with him about what he saw? He certainly saw him (Jibrā'īl) during his other ascent to the Lote-tree (in the seven heavens) near which is Paradise. When the tree was covered with a covering, (Muḥammad's) eyes did not deceive him, nor did they lead him to falsehood. He certainly saw the greatest (signs) of the existence of his Lord."[2]

[2] Sūrah al-Najm, Verses 12 to 18

The History Behind the Heavenly Journey

The date of the Me‘rāj of the Prophet of Islam صلى الله عليه وآله وسلم has been recorded by two major Muslim historians, *Ibn Isḥāq* and *Ibn Hishām,* as being in the 10th year of *Bi‘thah* (appointment to Prophethood). The great Muslim historian, *Baihaqī* has recorded this event as occurring in the 12th year of Bi‘thah. Others have mentioned it as occurring in the beginning of the Bi‘thah, and some mentioned it as being between these two dates.

Sometimes, to rationalize between these different views, it is has been said that the Prophet of Islam went on the Me‘rāj more than once. However, it should be mentioned that that Me‘rāj in which the daily Ṣalāt was made incumbent, without doubt, occurred before the death of Abū Tālib عليه السلام, who passed away in the 10th year of Bi‘thah. Unmistakably, from the āḥādīth and books of history, it is mentioned that on the night of Me‘rāj, Allāh سبحانه وتعالى gave the order of the five daily Ṣalāt as being mandatory upon the Islamic Nation.

THE PHYSICAL ASCENSION

It has been an on-going discussion and debate for hundreds of years concerning the method of travel of the Holy Prophet during the Me‘rāj. Many things have been said regarding this journey and its being physical or only spiritual even though from the Qur’ān and the aḥādīth there is no doubt that it was a physical ascension.

However, one problem from the point of view of science prevented some people in believing the reality and thus, the Me‘rāj of the Prophet of Islam صلى الله عليه وآله وسلم was recorded as being simply spiritual. Another group went a step further and believed that this complete event was simply a dream and that the Prophet experienced the Me‘rāj during his sleep!

However, the response of the Quraīsh, after hearing about the Me‘rāj of the Prophet صلى الله عليه وآله وسلم, clearly shows that the journey through the different worlds was not something that was seen in a dream because then it would have had no meaning and if the Quraīsh could have just called the dream of the Prophet a lie and they would not have created all the commotion (that they did).

Others have said that the Me‘rāj of the Prophet صلى الله عليه وآله وسلم was nothing more than spiritual in meaning and it was because his deep contemplation and thought for the creations of Allāh سبحانه وتعالى, the witnessing of the greatness and beauty of His creations, and his being entirely submerged in the thought and remembrance of the Truth, and thus, the physical restrictions and spiritual closeness (that the Prophet encountered) are beyond explanation.

However, this type of spiritual ascension and closeness is something that anyone with a clear conscience and pure heart can attain. Nevertheless, the Qur’ān relates that this distinct ascension of the Prophet is one of the peculiarities of the Noble Prophet ﷺ and this trip which he was taken through was something extra-ordinary, since many a nights did the Prophet of Islām ﷺ experience a state of spiritual ascension and closeness (to his Creator), whereas this physical Ascension was one that took place on a particular night.

It must be mentioned that the Greek hypothesis which was put forth by Bartholomew, who for close to two thousand years was well recognized in the scientific circles of the east and west, also fell into error. He was of the belief that all physical entities that exist in this world are of two divisions: elemental and celestial. By elemental he meant the four known elements which are: *water, ground, wind and fire*. The first sphere that comes to our attention is the sphere of the ground, which is the center of the universe. After that, it is the sphere of water, followed by that of the wind, and the fourth, is that of the fire. Each of these four spheres are related to the other. It is from here that the spheres come to an end and the celestial bodies start.

The meaning of the celestial bodies are the nine celestial planes, which just like the various skins of an onion, are related to one another but do not have the ability of tearing nor becoming united (as one). There is not a single creature which by its own leave is able to traverse within these boundaries, since this would call for the separation of the levels of the celestial bodies.

Since the physical Me‘rāj involved travelling upwards from this world, and passing through the four levels of the elemental world and then piercing through the celestial boundaries - one after the other until all four had been split, and since this act was not correct according to the scientific beliefs of the Greeks, thus the physical Me‘rāj too was not possible (according to the theory of Bartholomew).

In reality, this theory held weight for that time period in which the hypothesis of Bartholomew had strength and a following. Fortunately, his ideas which were completely baseless, have been made apparent today and have lost all of their value.

The same goes for the scientists who study Natural Science and try to find a tangible reason for everything that happens and for every event that occurs and who look for a natural or scientific consequence – their ideas too have lost their value. Similarly, those people who accepted the hypothesis of Bartholomew were at the forefront of denying the Me‘rāj of the Prophet ﷺ and thought that the heavenly journey went against the scientific and natural laws of today – natural laws such as: the law of gravity of the earth; its speed of travel of 25,000 miles per hour; the weightlessness of an object that is outside of the airspace of earth; the fact that it is not possible to breathe the air that is outside our atmosphere; the various cosmic rays; meteorites and air pressure; and the speed of light that goes at the speed of approximately 300,000 kilometers a second; and other such examples.

Fortunately however, it must be known that through scientific research and investigation, the space scientists of the East and the

West, by launching the very first rocket in the year 1957, named *Sputnik,* were able to demonstrate to mankind with ease, that they could overcome such problems as the gravitational pull, cosmic rays, problems with breathing in space, and others, through various technologically designed and built equipment and instruments.

Even today, the space science research is ever increasing and the scientists and researchers are confident that in a matter of time, they will be able to place life on one of the planets in our solar-system; just as today, they have opened up the exploration to the moon and the planet Mars.

These scientific progresses and advancements in technology and industry are a clear proof that such a celestial travel (that of the Prophet of Islām on the night of Me‘rāj) is possible and can not be classified as something that was impossible.

That which is certain and in which there can be no doubt is the fact that everything mankind can do today through various human-created ways and means, the Prophets were able to perform by the grace of Allāh ﷾ and without the apparent and external means.

Therefore, we see that the Prophet of Islām ﷺ by the will of Allāh ﷾ was taken on the Me‘rāj, and all that exists in it belongs to Him and He is the designer and fashioner of this amazing and perfectly arranged system. It is He who has given the earth its’ gravitational pull, has given the sun its cosmic rays, and it is He who has given the air its various levels; and anytime He wants to, He is able to take all of these back and put a halt to them all. Also, it must be known that in reference to miracles, natural events and the power of mankind, all of these are independent issues and never can the infinite power of Allāh ﷾ be compared to the limited power and ability of mankind.

Bringing alive those who are dead, converting a staff into a snake, splitting the moon, keeping alive the Prophet Yūnus in the belly of a whale in the depths of the ocean, and many other miracles such as these which have been mentioned in other heavenly books, confirm the fact that no uncertainty can be placed on the Me‘rāj of the Prophet.

Thus, all of the natural occurrences and all the external obstacles were demolished and conquered by the intention of the Maintainer of the Universe. His will and intention are not only limited to issues that are impossible – rather, any time that He wishes to perform any action, He is able to – whether mankind has the ability to perform it or not.

Further, that person, who in recognizing Allāh ﷾ has reached to that level of true cognizance of his Creator and the attributes and characteristics which are exclusive to Him, and who recognizes Allāh as the One who is Eternal, Ever-Lasting and the All- Powerful Creator whose power and intention is above all things, will much more quickly accept (these facts and occurences). Other people (who have not reached to that level of cognizance of their Creator), through a little bit of study and research and with a deep and precise understanding along with the correct outlook on the world too will accept and acknowledge the truth.

The treatise of the Me‘rāj according to the narration of Faiḍḥ al-Kāshānī, which is in your hands is a collection of narrations taken from the speech of Imām Ja‘far as-Ṣādiq (peace be upon him) as compiled by the late Muḥaddith and great Philosopher and Thinker Faiḍḥ al-Kāshānī as taken from his well known book, “*Nawādir al-*

Akhbār,[3]" which is a collection of āḥādīth on the topic of Usūl ad-Dīn.

It goes without saying that the complete collection of aḥādīth in regards to the Me‘rāj can be read in *Biḥār al-Anwār from ‘Allamāh Majlisī, volume 18, page 282; volume 26, page 86; volume 36, page 162 and 245; volume 39, page 158; volume 70, page 6; volume 76, page 146 and 184, and volume 93, page 93.*

Ḥawza ‘Ilmiyyah of Qum
Mahdī Anṣārī Qummī
Spring 1376 (1997)

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[3] The full title of this book is *Nawādir al-Akhbār fimā Yatal‘aqu biusūl ad-Dīnī,* written by Faiḍḥ al-Kāshānī, research by Mahdī Anṣārī, printed by the Research Department of the Faculty of Humanities, Tehrān, 1376

INTRODUCTION

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ بَارِئَ الْخَلاَئِقِ أَجْمَعِينَ وَ صَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا الإِمَامَ الْمُنْتَظَرَ الْمَهْدِي صَاحِبَ الزَّمَانِ عَلَيْهِ اَفْضَلَ التَّحِيَّةَ وَالسَّلاَمَ وَ اَلْلَعْنُ الدَائِمِ عَلَى أَعْدَائِهِمْ أَجْمَعِينَ إِلَى يَوْمِ الدِّينَ.

In the Name of Allāh, the Most Gracious, the Most Merciful

All praise belongs solely to Allāh, the Lord of all the Worlds, the Fashioner of all the Creations. And prayers of Allāh be upon our Master Muḥammad and his family - the Righteous and the Pure, especially al-Imām al-Muntaẓar al-Mahdī, Ṣāḥib az-Zamān, may the best greetings and salutations be upon him and may the perpetual curse be upon all of their enemies until the Day of Resurrection.

و بعد فقال الله تعالى في كتابه الكريم و مبرم خطابه العظيم:

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلاً مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾

And then, Allāh the Highest has said in His Noble book and His established great speech:

“Glorified be He who carried His servant from Masjid al-Ḥarām to Masjid al-Aqṣā, the precincts of which We have blessed, so that We may show him of Our Signs. Verily He is the All-Hearing, the All-Seeing.”

One of the spiritual and soul inspiring events that took place during the lifetime of our distinguished Prophet Muḥammad ﷺ was the Me‘rāj. This incident is considered as one of the indisputable events of history and is a part of our religious belief. Every Muslim, in accordance with the clear verses of the Qur’ān, in addition, to the reliable chains of history, believe in the Me‘rāj.

In the Shī‘a teachings, the belief in the Me‘rāj is a part of the principal beliefs such that is has been narrated from Imām Ja‘far ibn Muḥammad al-Ṣādiq and from Imām ‘Alī ibn Mūsā al-Riḍā عليهما السلام that:

مَنْ اَنْكَرَ ثَلاثَةَ أَشْيَاءِ فَلَيْسَ مِنْ شِيعَتِنَا – اَلْمِعْرَاجُ – اَلْمَسْئَلَةُ فِي الْقَبْرِ وَالشَّفَاعَةِ.

“One who denies (any of these) three things is not among our Shī‘a (followers): the Me‘rāj, the questioning in the grave and ash-Shafā‘ah (intercession).”

The book that you have in your hands deals with the event of Me‘rāj of the Final Prophet ﷺ - that this base servant, after research from various books, aḥādīth and reliable events of history has compiled in the form of a booklet.

My purpose for (compiling) this was to keep it condensed, since up until now, the Me‘rāj of that great man (Muḥammad) has not

been presented in a summarized and beneficial manner. It is hoped that the dear readers will forgive the mistakes and slips of the pen.

وَ عَلَى اللهِ الإِتِّكَالُ وَ هُوَ حَسْبِي وَنِعْمَ الْوَكِيلُ نَعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ.

Muḥammad Faidh al-Kāshānī

الإسرى و المعراج

THE LOCATION OF ASCENT

Among the writers of history and the elucidators of the Holy Qur‘ān there is a dispute in regards to the place of commencement of the Me‘rāj of the Noble Prophet ﷺ. Did it start from the house of Umm Hānī (the sister of Amīr al-Mo'minīn 'Alī ibn Abī Ṭalib) or from Masjid al-Ḥarām - since the complete city of Makkah was called and referred to as Masjid al-Ḥarām? From the apparent reading of the verse, it began from Masjid al-Ḥarām. Thus, the Me‘rāj journey of the Prophet of Allāh ﷺ was from Masjid al-Ḥarām to Masjid al-Aqṣā - the Baīt al-Muqaddas.

سُبْحَانَ الَّذِي أَسْرَى

This trip - meaning the Me‘rāj of the Noble Prophet ﷺ - took place at night and the meaning of Masjid al-Aqṣā (the Furthest Masjid) is the same as the Baīt al-Muqaddas.

Allāh ﷻ in the Noble Qur'ān says:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنطِقُ
عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ

﴿٥﴾ ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾ ثُمَّ دَنَا فَتَدَلَّىٰ
﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ
﴿١٠﴾ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾ أَفَتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾
وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِندَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾ عِندَهَا جَنَّةُ
الْمَأْوَىٰ ﴿١٥﴾ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾ مَا زَاغَ الْبَصَرُ
وَمَا طَغَىٰ ﴿١٧﴾ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ﴿١٨﴾

In the Name of Allah, the Most Gracious, the Most Merciful
"By the declining star. Your companion is not in error nor has he gone astray. He does not speak out of his own desire. It is a revelations which has been revealed to him and taught to him by the Great Mighty One, the Strong One who appeared on the uppermost horizon. He then came nearer and nearer, until he was as close to Him as the distance of two bows, or even less. He revealed to Allāh's servant whatever He wanted. His (Muḥammad's) heart did not lie to him about what his eyes had seen. Will you then argue with him about what he saw? He certainly saw Him during his other ascent to the Lote-tree near which is Paradise. When the tree was covered with a covering, (Muḥammad's) eyes did not deceive him, nor did they lead him to falsehood. He certainly saw the greatest (signs) of the existence of his Lord."[4]

[4] Sūrah al-Najm (53), Verses 1-18

METHOD OF ME‘RĀJ

Some people say: the Me‘rāj of the Prophet ﷺ took place during his sleep, while others say that the Me‘rāj was simply spiritual. However, since the Noble Prophet ﷺ had mentioned that: *"During the Me‘rāj, I met with the various Prophets; I saw the Angels; Heaven and Hell were shown to me; I was brought to the Arsh and reached to Sidratul Muntahā. I also met people in Heaven who were being showered with the blessings of Allāh and also I saw people in Hell who were being punished by the harshest types of punishment; I was also informed as to why they were in such a state,"* - thus, it is not possible that the Prophet ﷺ went to the Me‘rāj in the physical body made of clay (as it is not possible for the physical body to travel through these various stages).

It has been narrated from ‘Alī ibn Ibrāhīm al-Qummī that Imām Ja‘far ibn Muḥammad al-Ṣādiq (عليه السلام) had said:

"Jibrā'īl, Mīkā'īl and Isrāfīl brought Burāq[5] to the Prophet ﷺ. One of these (three) held the reigns of Burāq, while the other one held on the saddle and the third one held on to the clothing of the Prophet while he was ascending it. When the Prophet mount ed onto the Burāq, its entire body started to tremble. Jibrā'īl pointed with his hand towards Burāq and told him, ‘O' Burāq! Keep calm! Before the Noble Prophet ﷺ - no other Prophet has ever ridden you and after him too no one like him will ever ride up on you again.''

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[5] Burāq: the name of the ride that the Prophet (ṣ) was on during his Me‘rāj. Historians state that the body of it was similar to that of a horse while the head resembled that of a human being.

Burāq became tranquil and took the Prophet towards the heavens. Jibrā’īl accompanied the Prophet and pointed out the signs of Allāh in the heavens and the earth.”

The Prophet of Islam ﷺ stated that: “We were continuing when I heard someone call me by name. I did not pay any attention to it and continued on our course. Another time, I heard someone else call me by name. Again I did not pay any attention to it. Then, I saw a woman whose hands were uncovered and all the beauties of the world were on her. She said, ‘O’ Muḥammad! Wait, I have something to say to you.’ However, I paid no attention to her either. After this, I heard another sound, which really scared me. That sound too, I ignored.”

“After some time, Jibrā’īl stopped and said to me, ‘Perform the Ṣalāt.’ I dismounted from Burāq and performed my Ṣalāt. Jibrā’īl said to me, ‘Do you know where you just prayed?’ I replied to him in the negative. He said, ‘In Ṭayyibah (Madinah), that place where your travellers will go.’ After this, I got back onto Burāq and we continued on our journey.”

“Once again, Jibrā’īl stopped us and said, ‘Perform the Ṣalāt.’ I once again dismounted Burāq, and performed my Ṣalāt there. He asked me, ‘Do you know where you just prayed? It is the Mountain of Sainā - the place where Prophet Mūsā spoke to Allāh (SWT).’

“Once again, I ascended Burāq and continued on my way until Allāh would decree something else. Shortly afterwards, Jibrā’īl said, ‘Get down and recite a Ṣalāt.’ Then again he questioned, ‘Do you know where you just prayed?’ I replied in the negative, to which he answered, ‘In Baīt al-Laḥam - the place which is near to

Baīt al-Muqaddas - and this is the place where Prophet ‘Isā عليه السلام was born.’

We reached Baīt al-Muqaddas and I proceeded to tie the reins of Burāq to the same ring that the great Prophets (before me) used to tie their animal to. After this I entered the Masjid and it was here that I met Ibrāhīm, Mūsā, ‘Isā and the rest of the Prophets عليهم السلام. They all gathered around me and we proceeded to get ready for Ṣalāt. I had no doubt that the Ṣalāt would be lead by Jibrā’īl, however when the lines for the Ṣalāt were being formed, Jibrā’īl placed his hand on my shoulder and pushed me forward.

Jibrā’īl also took part in the Ṣalāt behind me along with the various Prophets; however, this did not cause any pride or vanity in me. Following this, the custodian of the Masjid brought three vessels in front of me. In the first vessel was milk, in the second was water, and in the third one was wine. All of a sudden I heard someone say: ‘If he takes the vessel of water, he will perish, and his nation too will perish. If he takes the vessel of wine, he and his nation will all be lead astray. However, if he drinks the milk, then he has been guided and his nation too will be guided.’ I proceeded to take the vessel containing the milk and drank from it. Jibrā’īl said, ‘Know that you have been guided and your nation too has been guided.’”

Then I was asked, ‘What did you see while you were on your journey?’ I replied, ‘From my right side, I heard someone call out to me.’ Jibrā’īl asked, ‘Did you reply him?’ I said, ‘No, I did not reply.’ Jibrā’īl told me, ‘That person who called you was a Jew.

Had you answered his call, then after you pass away, your nation would have changed to the religion of the Jews.’

Jibrā’īl then asked, ‘What else did you see?’ I replied, ‘I then looked to my left and someone called me from that direction too.’ Jibrā’īl asked, ‘Did you reply to that call?’ I replied, ‘No, I did not pay any attention to him either.’ Jibrā’īl replied, ‘He was one who was inviting people to the religion of Christianity. Had you paid any attention to him and replied to him, then after your death your nation would change their religion to Christianity.’

Jibrā’īl then asked, ‘Who welcomed you?’ I replied, ‘I saw a woman whose arms were open (with no clothing on them), and upon them were various beauties of the world. She said to me, ‘O’ Muḥammad! Come near me so that I may speak with you.’ Jibrā’īl asked, ‘Did you speak to her?’ I replied, ‘No, I did not speak with her.’ Jibrā’īl then said, ‘That woman was the physical manifestation of the world. If you would have answered or spoken to her, then your nation would have preferred this world over the next life.’